8: Kroeber E-5 (1900-1906) 1907
NS29 Yokuts NS29
Chunut
Choinck

WO 'LASI. 1977

Pronouns found are na, mą, mak, nim, min, amin. 193
The demonstrative ta appears as ta-n, him, ta-in, hin. 192
Who? is wat-uk; where? hiye-uk or hiyòku.
The imperative usually ends in -k, sometimes in ka or ke.

CHOINOK.

Demonstratives:
ki, this; ka, that; hiy-uk, where?

Verbs:
xat-ka, ukun-ka, woi-ka, tui-ka.
taut-a-k, teowo-k.
got-on, strike.
gon-in-hin, fall.
san-san-wi-èite, tree-squirrel.

TEXTS IN VARIOUS DIALECTS.

539
1977

The following short texts have three sources. Numbers 1 to 27 are all transcriptions of phonographic records of songs obtained from Peter Christman, the principal Yaudanchi informant employed. Many of the songs were said by him to be in Yauelmani, Tachi, and other dialects. How far they may be mixed with Yaudanchi forms, or translated into the latter, is in many cases not certain; so that they can be used as material for a comparative study of dialects only with reservations. Numbers 28 to 35 were obtained from an old man called Chalola, by birth half Wowol, but speaking the Yauelmani dialect. The first five of these, numbers 28 to 32, are songs from a myth, and were recorded without the aid of a phonograph; the last three, numbers 33 to 35, are prayers or ceremonial speeches. All the material from this informant is good Yauelmani. Lastly, numbers 36 to 38, three short ceremonial speeches, are Tachi, obtained from a Tachi informant named Tom. The transcription and translation of the texts resemble those of the Yaudanchi texts. Translations in parentheses are given on the authority of the informant.

[126 115]
[115]
[115]

TACHI YOKUTS MUSIC

James Hatch

The bulk of the music to which this paper is devoted was recorded at three different dates by different observers. The first recordings were made by Professor A. L. Kroeber before 1904 on gramophone cylinders at the Lemoore Santa Rosa Yokuts reservation. The second series was made by a schoolteacher, Mrs. Margaret Cummin of Hanford, on disks at Hanford in the summer of 1940. The last and largest series was made by the writer in the latter part of 1957, also at Lemoore.

A number of points were to be covered in the selection of this particular group for study. First, the cylinder recordings which Professor Kroeber made in 1903 were Tachi rather than any of a number of other Yokuts groups. This added another dimension to the comparison of the stylistic features of the Yokuts music to the rest of California Indian music. The point was to find out if the music of this San Joaquin Valley group was stylistically more akin to that of northern California groups, such as the tribes of the Sacramento River Valley or to, say, that of coastal groups. Two contrasting styles were used for comparison, primarily because of their distinctive qualities and also because of their relative proximity.

The other main point concerned the writing of the music. A number of writers have referred to the possibility that variation in music might be structured, or rather, that there is an implicit "direction" to music and that variations can be plotted in a scheme similar to phonetics. That is, in any given musical pattern one might have a certain amount of variability and that variability might or might not be significant to the native. This proposition is almost self-evident; different singers can vary the features of any popular song so that the song will be either "better", "worse" or just "different". The changes which are not recognized as changes are also significant here. The problem is whether or not selection can be rigorous and still not alter the basic framework of the music.

The Tachi Yokuts were distributed over an area roughly north of Tulare Lake west to the Mount Diablo section of the coast range. They were a large and warlike group, possibly reaching a population of 500. The Yokuts language is classified with Miwok, Maidu, Wintun, and Costanoan as part of the Penutian superstock. Further ethnographic material on the Yokuts can be found in Kroeber (1907) and Gayton (1948).

The remnants of the Tachi spend a large part of the year on the Santa Rosa reservation near Lemoore. The number of families is constantly fluctuating and the population ranges from two or three dozen families to only two or three, depending upon the season. The housing consists of about three dozen shacks in extremely poor repair. The reservation is located on an alkali flat unsuitable for either agriculture or animal husbandry. The Tachis work at a variety of jobs. No one from the reservation has been known

NOTES

(1) Sung by Josie Atwell and Sadie Barrios. See Song #2. [115]

(2) In the transcriptions of the song texts I have followed Professor Kroeber's orthography whenever possible. The Yaohi vowels are quite complicated phonetically and in the songs there appears to be a greater amount of free variation than exists in speech. For instance, a high-front vowel is in free variation with a middle front vowel in one of the songs, while these are phonemically different elsewhere. The English glosses for the songs were obtained from informants whose English was sometimes faulty, and they should therefore not be considered as definitive. 114 126 104 [115]

ɐ= lower-mid-front unrounded vowel
ö higher-mid-rounded front vowel
ə higher-mid unrounded back vowel

There are, in addition, the high and lower-high front unrounded vowels i and I, and the lower-mid back rounded vowel which is written "aw" and, last, the lower-mid unrounded back vowel which occurs in "cut". Typewritten "?" indicates a glottal stop.

(3) The song and the story were given by Leon Manuel who is Sapagay's grandson. Sapagay is mentioned in Gayton's ethnography of the Yokuts on page 35. [115]

BIBLIOGRAPHY

Gayton, A. H.
1948. Yokuts and Western Mono Ethnography. I: Tulare Lake, Southern Valley, and Central Foothill Yokuts. University of California Anthropological Records 10, No. 1. Berkeley and Los Angeles. 113

Kroeber, A. L.
1907. The Yokuts Language of South Central California. University of California Publications in American Archaeology and Ethnology 2, No. 5. Berkeley.

Merriam, Alan and Warren L. d'Azevedo
1957. Washo peyote songs. American Anthropologist 59, No. 4: 615-42. Menasha.

Nettl, Bruno
1956. Music in Primitive Culture. Cambridge, Harvard Univ. Press.

Roberts, Helen
1936. Musical Areas in Aboriginal North America. Yale University Publications in Anthropology, No. 12. New Haven.

PREFACE

114 Two sections of the present study are by Stanley S. Newman: "Type Myth" and "Linguistic Aspects of Yokuts Style." For all other parts of the monograph A. H. Gayton is responsible.[1]

128 The study comprises three main parts: Part I is concerned with general considerations; Part II contains fifty-five hitherto unpublished Yokuts and Western Mono myths and tales collected in English by Gayton; Part III consists of abstracts, together with a comparative analysis, of the same fifty-five new tales and also of one hundred and four myths previously secured from the Yokuts and Western Mono and published by a
127 number of authors. The three principal published collections thus utilized are two on the Yokuts: A. L. Kroeber, Indian Myths of South Central California, and F. F. Latta, California Indian Folklore; and pertinent parts of one Western Mono collection: E. W. Gifford, Western Mono Myths. Minor collections and even single published myths also have been abstracted for
●[126] comparison. Also included in the abstracts are outlines of tales secured by Newman in Yokuts texts and not yet published. In order to make certain comparisons more effective there occasionally appear abstracts from other sources, notably those of the Growing Rock myths from S. A. Barrett's Pomo Myths and C. F. and E. W. Voegelin's Tübatulabal Myths and Tales. To Mrs. Voegelin, Dr. Willard Z. Park, Dr. Leslie Spier, and Mr. Maurice Zigmond, who generously placed their unpublished material at our disposal, the authors owe their deepest thanks.

114 In spite of the fact that our Yokuts myths were recorded independently by two trained persons, it is doubtful that the collection is fully representative. Neither worker was specifically engaged in myth collecting. The popularity of certain tales, which came forth again and again from informants of various local groups, is highly verified, but the extension of the Yokuts roster is indicated only by Newman's series of
[177 Yauelmani stories. And Yauelmani knowledge, tinged by Sho-
184] shonean contacts to south and east, cannot be regarded as typical of tribes more centrally placed in Yokuts culture, such as the Tachi or Wukchumni.

121 Bearing in mind the limitations of the material, we have made such interpretations as we can of the linguistic and narrative style of the myths, of their local differences that have cultural significance, and of their relation as a whole to the mythology of adjacent areas.

1 [ONLY PART I HAS BEEN PROCESSED — ANALYST]

May 31, 1937

---

121 [1]Newman's work was done while making a linguistic study of
122 Yokuts dialects sponsored by the Committee on Research in Native Languages, 1930-31. Gayton obtained tales incidental to ethnographic field work for the Department of Anthropology, University of California, 1925-29, aided by a National Research Council Fellowship, 1928-30, for which grateful acknowledgment is made.

[p. vii]

[p. viii is blank]

16:Gayton & Newman L-5 (1930-1931)1940
NS29 Yokuts NS29

YOKUTS AND WESTERN MONO MYTHS

[p. 1-B]

BY
A. H. GAYTON AND STANLEY S. NEWMAN

PART I. GENERAL CONSIDERATIONS

171 5538 in Great Basin-Plateau mythology: the rock covering of Condor and the rolling skull; otherwise it is a typical example of South Central Californian narrative progression, conversation, action, and incident.[8] The rest of Newman's myths, abstracted, appear under Abstracts and Comparative Notes.

TYPE MYTH

5539 And, as before, Coyote assembled the people. And all the people assembled. A large covering was already spread over the ground. On it he is now going to pour his load. And he poured it. And they said, "There is certainly a lot." And, "Count these important people," they say to Dove. Now they are going to divide it. And each of them took his share. And the unimportant ones took what was left. And all of them were pleased. Having taken their food, all of them will now prepare it. And Falcon's friend, Crow, ate a lot of black seeds. And he turned black. "Well," says their leader, "in seven days we will go."

Now they are going to gather food. And the seven days arrived. And some of them asked their leader, "In how many days will we return?" "In three days." And they said, "There is food enough for our children."

And all the people went. And there they arrived. And they got many seeds. And in three days they returned.

And Falcon probably got a great many. And he said to his wife, "I'll take some of this, and I'll come right back." And his wife was working; she was getting more. And the woman heard him coming. She looks about, but she does not see anything. And Condor alighted close to her. And after alighting he said to her, "Are you the wife of my younger brother?" he says to her. "Is he your younger brother?" she says to him. "Yes," he says. "His name is Tsopnix." And the woman said to him, "What is your name?" she says. "Condor," he says. "So we will go now," Condor says to her. He says to her, "Take off your necklace." Her necklace was money--small beads and big dark beads and small bone beads. And she said, "No," but it was useless. "Why should I?" she says to him. "I'm afraid he'll be angry," she says to him. "No," she says. "We will go now." He took her away by force.

And then Falcon arrived after they had gone. And he couldn't find his wife. And in vain he

[8] Recorded in Yauelmani dialect by Newman.